inclusion of the object in the consciousness, of an 'enveloping awareness and knowledge is there; but it is the inclusion of a now externalised existence which has to be made an element of our self by an attained or recovered knowledge, by a dwelling of consciousness upon the object, a concentration, a taking possession of it as part of the existence. The power of penetration is there, but it has no natural pervasiveness and does not lead to identity; it gathers what it can, takes what is thus acquired and -carries the contents of the object of knowledge to the subject. There can still be a direct and penetrating contact of consciousness with conscious- ness creating a vivid and intimate knowledge, but it is confined to the points or to the extent of the contact. There is still a direct sense, consciousness- sight, consciousness-feeling which can see and feel what is within the object as well as its outside and surface. There is still a mutual penetration and interchange between being and being, between consciousness and consciousness, waves of thought, of feeling, of energy of all kinds which may be a movement of sympathy and union or of opposition .and struggle. There can be an attempt at unification

by possession of others or through one's own
acceptance of possession by other consciousness or
other being; or there can be a push towards union
by reciprocal inclusion, pervasion, mutual possession.
Of all this action and interaction the knower by
direct contact is aware and it is on this basis that
he arranges his relations with the world around him.